

# THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, January 29, 1820.

[No. XVIII.]

## MISCELLANY.

*Memoir of the late Rev. William Garnon, First Chaplain of the Colony of Sierra Leone.*

THE Rev. W. Garnon was born at Lincoln, July 27, 1791. He was early deprived of his parents; his mother dying in childbirth of him; and his father, who was an attorney at Lincoln, dying when he was only eight years old.

In 1798, he went to school to Oxford, first to a preparatory, and afterwards to a higher seminary, where he continued till 1803.

While here, he was preserved from premature death, by that merciful Providence which watches over the unguarded steps of childhood. Having one day improperly played truant with two of his schoolfellows, they got into a barge near a mill on the river. The current was so strong as to draw it near to a rock, when he, in trying to push it back, fell in. His companions could not rescue him, nor did they like to leave him; till, after many minutes, it appearing that he must be drowned, they hastened to fetch some men belonging to the mill, who immediately came, and put a pole into the water, which, although he grasped it at first, he soon lost, and sunk again; when a man jumped in, and pulled him out, almost exhausted. At another time he was scalded so severely, as to lead to serious apprehensions for his life.

On the 7th of January, 1804, he finally left school, and removed to his uncle's, Mr. James Garnon; and was placed under the care of his aunt, with whom he continued for some time.

Mr. James Garnon was a captain in the thirtieth regiment of foot, then stationed at Buckingham on the recruiting service; and, as his time was not then much occupied, he devoted it to the instruction of his nephew. A strong mutual attachment was soon formed. This happiness did not, however, last long; as his uncle was taken suddenly ill in July following, and died in a week. He had seen a great deal of service, having been in the whole of the war with Hyder Ally and Tippoo Saib, under Lord Cornwallis, and in Egypt under General Abercrombie; and, notwithstanding these hard services, enjoyed perfect health till within a few days of his death. It is worthy of remark, that although he had been, in those countries, exposed to great danger from the sun and climates, yet he was taken off at last, in England, by a "coup de soleil"—a striking illustration of those words, *With him are the issues of life and death.*

The death of his uncle was a renewed trial to Mr. Garnon; but it was the means of enabling him to decide on his future destination. It had, for some time, been a subject of inquiry with his friends, in what business or profession he should be brought up; and the sudden death of his uncle, with the martial spirit which he had imbibed by his frequent intercourse with the military, at once decided him. The late Marquis of Buckingham, having well known his uncle, immediately came forward, promising him his patronage; and presented him with a commission in the Buckinghamshire militia, till he should be old enough to go into the line. He accepted this commission, and joined his regiment at Maidstone, on the 1st of January, 1805.

From the Marquis of Buckingham he received peculiar attention, of which he ever retained a grateful remembrance. When Mr. Garnon was taking leave of this benevolent nobleman, after spending two months with him at his seat at Stowe, and was acknowledging his kindness, the Marquis affectionately replied, "Take care, my dear boy:—behave well, and God will be your father!"

Thus, at this early age, between fourteen and fifteen, he entered the army—inexperienced, and exposed to all the temptations connected with the military profession; but his amiable and interesting disposition, added to his youthful appearance, gained for him the protection and esteem of his superior officers.

From Maidstone, the regiment proceeded, in May, to Chelmsford. He continued moving with it to different places, staying some time at each, till September 1807, when he received a commission in the fourteenth regiment of foot; to which he became entitled, according to the regulations, by volunteering with fifty men. He immediately joined his new regiment at Horsham.

In December following, they embarked for Ireland, where they remained till July 1808, when they received orders to sail for Spain, in the expedition with Sir David Beard, and joined Sir John Moore at Benavento. He was engaged in that harassing campaign; and returned, in February 1809, to England, landed in the Downs, and marched to Buckingham. In July, he left England again with the expedition to Walcheren, under Lord Chatham; returned in October; and re-embarked in November for the same place, to bring back the shattered remains of the army. He arrived in England, February 1810; and sailed for Gibraltar, for garrison duty, the regiment being much crippled. In July, he left Gibraltar for Malta; where he was seized with the Walcheren fever, which prevailed among the troops. This obliged him to return to England in November; being reduced to a state of great weakness, and at that time feeling a strong wish to die in his native land.

On his arrival in England, he proceeded to Brighton, where his aunt then resided, with a view to recruit his health; but, con-

inuing for some months in a very delicate state, he was induced to apply for an additional six months' absence from his regiment, which was granted.

This visit laid the foundation of many interesting and important circumstances in his future life. He was introduced to a circle of acquaintance totally different from those with whom he had been accustomed to associate. He could not then justly appreciate their piety; but, when brought to feel the real influence of religion on his own heart, he learned *to esteem them very highly in love, for their works' sake.*

While Mr. Garnon was suffering from severe illness at Malta, he was often under painful apprehensions of dying. He had been engaged in open contest with the enemies of his country, but the attendant circumstances of battle stifled the consideration of futurity. Now, laid on a sick bed, unable longer to relish those vanities and gay pleasures which in health he had pursued, he could not contemplate the awful change but with fear and dismay. Those words of Dr. Young were much in his thoughts—"Time how short! Eternity how long!"

These impressions, which arose chiefly from the fear of future punishment, soon wore off, as he began to recover. In speaking of this period once to a friend, he said, "When I returned, though I was so ill as scarcely to be able to move about, I had no more idea of religion than a brute."

His residence at Brighton became an inestimable blessing to him. The *preaching of the Cross* was, at first, *foolishness* to him; but it became *the power of God to his salvation*. He eagerly attempted to disprove what he heard from the pulpit; while he thought, from the Preacher's earnestness, that the subject demanded attention. But the very effort to disprove the truth of what he heard, as it led him to search the Scriptures, had the happiest effect on his mind. Much dissatisfied and yet impressed, one day, with what the Preacher had said, he told his aunt that he was persuaded that he did not speak the truth; and that he would go to hear him once more, and examine what he might advance, by the Bible: if it agreed with the Bible, he would believe him; if not, he would go no more. He went, therefore—heard him—and was satisfied. The eyes of his understanding being enlightened, he was led to discover the depravity of his nature, the evil of sin, his abuse of the many mercies conferred upon him, and the negligence of his past life. He was now humbled under a sense of the aggravated nature of his offences; and the same Divine Teacher, who had effectually convinced him of his sinfulness, led him also to the Saviour, in whose righteousness alone he could stand accepted before a holy God. In a renunciation of self, and in firm dependence on Christ, he found that peace to which before he had been an utter stranger.



The sincerity of this change was evidenced by consistency of life, and a superiority to those pursuits and amusements which once afforded him high gratification; combined with a surrender of the heart to God, and an ardent wish to be instrumental in communicating to others the unspeakable blessings of which he had been made partaker.

This desire to glorify his heavenly Father in declaring the freeness and fulness of that salvation which is by Jesus Christ, disposed him to turn his attention to the work of the ministry. A feeling of compassion arose in his heart for his late comrades and companions in folly. He longed to tell them what a Saviour he had found. On this subject, he consulted with his friends, earnestly prayed for direction, and waited to discover the leadings of Divine Providence by concurrent circumstances.

About this time he was introduced to Mr. Wilberforce, who, with his accustomed benevolence and kindness, promised, should he resign his commission with such a view, that he would recommend him to a clergyman who would assist him in preparing for the sacred office.

It was now about the Autumn of 1811; when his leave of absence being almost expired, it became necessary for him to come to a decision with regard to his future proceedings; whether he would return to the army, or prepare for the ministerial office. He wrote, accordingly, to General Calvert, colonel of his regiment, and adjutant-general of his Majesty's forces, intimating his wish to resign his commission; and received for answer, in November, that his resignation was accepted.

He now wrote to Mr. Wilberforce, stating his resignation, and his wish to accept his kind offer. In the beginning of 1812, he entered, in consequence, on his studies, under a clergyman, whose instruction he enjoyed till he received Holy Orders. He gained the affections, not only of his fellow-students, but of all who had intercourse with him, by his affable disposition and fervent and simple piety; and was very assiduous in visiting and instructing the sick and poor.

In September, 1814, he went to Chester; and was ordained, on the 20th, to the curacy of Edenfield, in Lancashire.

In a letter to a friend, about this period, Mr. Garnon writes—  
 "I long to have my heart overflowing with the love of Christ to me, the most unworthy, *not counting my life dear unto myself*, that I may labour abundantly in his vineyard:" and, in another, "What an honour conferred on me! that, after having served our good King George, I should be permitted to serve the *King of Kings and Lord of Lords!*"

He began his ministry at Edenfield, October 2d. Not being able to procure a suitable situation nearer, he resided at Heywood, about five or six miles off. It was his custom to go to Edenfield on the Saturday afternoon, and return on the Monday even-



ing, after having spent the day in visiting his parishioners; occasional duties sometimes requiring his attendance in other parts of the week. He soon had a good congregation; and his exertions for the spiritual welfare of the people committed to his charge were very great. He laboured among them in an affectionate spirit, with much diligence and fidelity, feeling his heart deeply engaged in his work; and it pleased God not to leave him without testimonies of his blessing.

In September 1815, he went again to Chester, to take priest's orders; and, in the following November, received an appointment to the chaplaincy of Sierra Leone; a situation which was rendered the more desirable to him from its connexion with the military, in whom he felt a peculiar interest, having spent so much of his early life among them; always calling himself the "soldier's friend."

After having accepted this situation, he says, in a letter to a friend, "I am about to launch forth to preach *the unsearchable riches of Christ* to the benighted Africans. Think of a young man; 'unskilful, weak, and apt to slide;' having a heart prone to evil, and that continually—a nature ever departing from God; one who finds it difficult to save his own soul, yet attempting to be the means of saving others: these are the mountains, the difficulties, which too often impede my own course, and would, if possible, enfeeble my poor exertions; but, blessed be God for his unspeakable gift! *Is there no balm in Gilead? no physician there?* Yes! Jesus Christ, *the Way, the Truth, and the Life*. To whom then should I go? It is true, without him I can do nothing; but, in his strength I can do all things. Surely, then, *my soul fainteth for thy salvation, but I hope in thy word.*"

Another letter will show how sensible he was of his own insufficiency for such an arduous station; while he was fervently desirous of obtaining help from *Him that is mighty*.

"I greatly need encouragement in the important situation I am about to occupy. Fears, from without and from within, daily arise; and I feel myself wholly insufficient for the work, unless *the power of Christ rest upon me*. Pray for me, that, though weak, I may be strong in him; and, *having nothing*, I may *possess all things*. The ravaging effects of the climate naturally deter one. O how difficult is it to forsake all for Christ, to count all things but loss for the excellency of his knowledge. May his grace powerfully operate on our hearts, that none of these things may move us, nor that we may count our lives dear unto ourselves, so that we may finish our course with joy, and testify the Gospel of the grace of God to benighted Africa."

The prospect of his removal to such a distance, and the great probability that they should *see his face no more in the flesh*, was, as may be supposed, matter of deep sorrow to those who had been benefited by his ministry; while a feeling of regret was

expressed by all: for his peculiarly amiable disposition endeared him to all who knew him. In testimony of their esteem, they proposed to contribute 5*l.* per annum for the education of a child to be named after him in Africa; and a few little tokens of regard were presented to him by the poor of his flock. He was not unmindful of that flock, when he could no longer personally labour among them; and the hearts of some have been refreshed by his communications from the scene of his subsequent labours. He preached his farewell sermon to them on the last Sunday before Christmas day, 1815, from Acts xx. 32.

In the beginning of March, 1816, he went to Birmingham, where he occasionally assisted the Rev. Edward Burn at St. Mary's; and sometimes officiated at Harborne, a village about three miles from Birmingham. Early in April he proceeded to Harewood, in Yorkshire, where he supplied, for several weeks, for the Rev. R. Hale, vicar of that place. In conversation with this gentleman relative to his going abroad, he said, "I am going to the most unhealthy climate in the world, but I know that I am immortal till my work be done. What may be the will of God concerning me, I know not; but I shall know hereafter."

Mr. Garnon did not undertake the chaplaincy of Sierra Leone without endeavouring duly to weigh the dangers and privations connected with that situation; but these he was willing to encounter, depending on the strength of Divine grace. His language was, *I can do all things, through Christ which strengtheneth me.*

In writing to a friend about this time, he says, "The mention of Jesus, of his grace and fulness, of his supports and promises, of his faithfulness and his salvation; even of him who is *Wisdom, Righteousness, Sanctification, and Redemption*; tends to cheer my heart, and increase my faith, which is, alas! too often liable to become weak, when I view the many and great difficulties which my important undertaking naturally brings before me. Like Peter, I am too apt to look down upon my difficulties, rather than look up to my Saviour. May the Holy Spirit enable me to look upon him, and meditate on his fulness, who *filleteth all in all!*"

(To be Continued.)

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From the Christian Guardian.

### *On Religious Conversation among pious friendly Youth.*

It is greatly to be lamented, that almost any trifling occurrence, any flying report, or any thing relating to "the things that perish with the using," will afford a subject for general conversation for hours together; while the things of *eternity* are not suffered to be mentioned, lest they should *deadens and damp* the spirits of the hearers. "But," saith Christ, "how can *they*, be-

ing evil, speak good things? It cannot be expected that they, who seek to enjoy the momentary pleasures of sin—who are anxious about “what they shall eat, what they shall drink, and wherewithal shall they be clothed,” can converse together on “righteousness, temperance, and judgment to come.” But it is matter of regret also, that even they who are travelling with “their faces Sion-ward,” too often suffer subjects of no moment or concern to occupy their precious moments! Doubtless, too, at the same time their consciences condemn them, and the words of Jesus occur, “For every idle word that men shall speak, they shall give account thereof in the day of judgment.”

Young people often meet together, and have many opportunities of speaking to each other concerning their souls. Perhaps each of them at the same moment *wishes*; but by a kind of what is called youthful *modesty*, or *bashfulness*, they are restrained; they have not resolution to *begin*, and say, (as a venerable prelate was wont to say,) “Come, let us have *one word of Christ* before we part.” Their great adversary, the devil, gets in among them, and suggests many evil and worldly thoughts: he satisfies their consciences, and persuades them to *let it alone* for *that time*, till “a more convenient season.” But it betrays something like being “*ashamed of Christ and his Gospel*”—a *weak faith*—a cold and lifeless frame. O Christians! where is your love—where your faith? Hath he done nothing for your souls? Have you nothing to tell of the riches of his grace—of the comforts of his Spirit—of the wonders of his love?

“Be ye followers together of me,” saith St. Paul, “and mark them which walk so, as ye have us for an example.” “For our conversation is *in heaven* ;” and so is the conversation of every true believer. For though they may be far behind St. Paul in their Christian progress, yet they are children of the same Father, members of the same Son, and inheritors of the same Spirit—fellow citizens, fellow servants, fellow soldiers, fellow travellers, and fellow heirs. The *subject* of their conversation is in heaven. They talk of heavenly things—*Jesus*, his *goodness*, *long suffering*, and *tender mercies*—the state of their souls—the *straits* and *difficulties* which annoy them on the road—the *encouragement* they have to persevere, and the gracious *assurances* afforded to *enable* them—his word—his *house of prayer*—his *ministers*—his *ordinances*, especially the *emblems of his dying love* in the holy communion—the hour of their *departure*, and the *existence* of their souls *in eternity*.

They of old, “spake often one to another,” and said, “Come all ye that fear God, and we will tell you what he hath done for our souls.” “Out of the abundance of the heart, the mouth will speak.” The hearts of the wicked are full of the world—pride, envy, malice, and bitterness; and such is their conversation. But the hearts of Christ’s people are full of sorrow for sin—deep



humility, love and faith in Jesus; "as sorrowing, yet always rejoicing—fearing, yet always believing—sometimes doubting, yet always trusting—longing, hoping, waiting, pleading, praying. And O what pleasure does it afford their souls! sometimes to come up with each other on the way, and tell how good the Lord hath been—how he hath comforted and directed them by his Spirit—strengthened and supported them by his heavenly grace, and encouraged them by his animating promises—how he hath removed their doubts and fears—calmed their perplexed and harassed spirits, and many times made them "more than conquerors," when they were like to have fallen under the attacks of their adversary. Thus they *encourage* each other, as they pass on to their Father's house.

It is said of good Archbishop Usher, "If you took him upon the *road*, he could easily spiritualize all objects, and turn the journey *heavenwards*: if on a *visit*, he was more importunate to see and help the state of the *soul* than that of the *body*." And he was so excellent in his conversation at *table*, that Dr. Bernard says, it often put him in mind of what the queen of Sheba said to Solomon, "Happy are these thy servants that stand about thee and continually hear thy wisdom." And, O! young Christians, what more cause had *he* to speak so much of Jesus than you have? Perhaps, as he walked along the road with his friend, he saw "a sparrow fall to the ground," and would say, "Lord, what are we that thou shouldest be mindful of us!" Yet, my dear friend, let us remember, he hath said, we 'are of more value than many sparrows,' and that 'the hairs of our heads are all numbered.' He careth for us, who scarcely care for ourselves. He never forgets them that are his; though he may sometimes seem to hide himself from them. How thankful should we be!" Perhaps, as he walked in a valley, and admired the surrounding hills, he would instantly be reminded of those hills which once "stood round about Jerusalem;" and among these, *one*, Mount Calvary, would engage his *particular attention*. Would he not (we may suppose) break out in raptures, thus? "When I look at the beautiful hills, my friend, which surround us, I forget that I am here. I am reminded of *that* hill, on the top of which our innumerable and various sins weighed down the righteous soul of the Lord of glory! It reminds me of 'the hole and the pit out of which we are digged,' and the 'Rock of ages' on which, through grace, we stand. O that we, oftener than we do, would *by faith* ascend it! Our dear Lord! how he *hasted* to die for us, when he went before the rest to Jerusalem! Oh! let us feel what Newton felt when he sang,

"Let me dwell on Golgotha,  
Weep and love my life away!  
While I see him on the tree  
Weep and bleed and die for me!"

Perhaps the glorious canopy of the sky might lead him to reflect on the far-surpassing glory of the New Jerusalem—the company of “the spirits of the just made perfect”—the presence of God and the Lamb for ever—the song of the redeemed! Then would he not say, “What a glorious hope is the Christian’s hope!—full of immortality! But, ‘without holiness we cannot see the Lord.’ To be fitted for heaven, we must be preparing for it on earth. We cannot enjoy the society of the just hereafter, unless we walk and converse with them here. We cannot stand in the presence of God *then*, if we do not *act*, and *think*, and *speak*, as in his presence *now*. We cannot chant the ‘song of Moses and the Lamb’ before the throne of God for ever, unless we learn to sing it *in our hearts daily*. Let us be more watchful, more earnest and anxious about our souls.” Such ought to be the conversation of *all* God’s people; and how are they blest!—“a book of remembrance.”

As they walk along the path of life, sweetly meditating on the wonders of redeeming love, the Lord himself *walks with them*, as he did with his disciples to Emmaus, though they may not know him: for, saith he, “I am with you *always*!” It is the custom of some to meet at stated times for the sole purpose of social prayer and spiritual conversation. Many young people in such meetings are prone to fall into the dangerous error of *formality*. Where this is the case, it degenerates into a *dull* and *lifeless* round of ceremony; and *reserve* becomes *general*. Formality ought to be avoided as a dangerous intruder. Let every one speak what he *feels*, in love, and in the *Spirit of Christ*, for the *edification* of the hearers. “*Heart work*,” says Mason, “is better than *head work*.” But when (as is often the case) young people go to such meetings with their *heads stocked* with a *fine prayer*, and a *laboured discourse*, the *heart* cannot be *deeply engaged*. A soul which *feels* the “constraining love of Christ” cannot help speaking *what it feels*; and though it be but in *broken and unconnected sentences*, it will do more for the *glory and praise of the Redeemer*, and the profit of others, than any thing which could be said in a *formal measured manner and tone of voice*. Can that soul, which has so much cause to exclaim, “O the depth of the riches both of the wisdom and knowledge of God!” have nothing to say to a friend—to a brother in Christ? Can such be *silent*, or find it *difficult* to say, “O come, let us worship and fall down, and kneel before the Lord our maker.” “Let us tell what he hath done for our souls.” No, sure! Believers are commanded to “love one another:” and how can they better manifest their love than by taking “sweet counsel together?” It tends greatly (when done in a proper spirit) to the profit, the everlasting profit of their souls. Sometimes, for instance, the feelings and experience of one may be suited to the case of another. One may be cast down, troubled, and perplexed by his adversary: another may

tell how the Lord enabled him to put his trust in his “everlasting strength,” and gave him *grace* to resist and overcome the weapons of Satan. One may be doubting, fearing, despairing: another may tell how, at the *throne of grace*, he was enabled to doubt no longer; his *fear* was *turned into love*, and *despair* into *overcoming faith* and animating *hope*, as “an anchor to his soul, sure and steadfast.” Truly saith Solomon, “A word spoken in *due season*, how good it is! ’Tis as an honeycomb, and sweet to the soul.” Surely *they* are walking in the road—the narrow road; and “marching through Immanuel’s ground to fairer worlds on high;” who, when they meet each other as they hurry through a wicked world, are more anxious in asking, “How doth the Lord prosper thy *soul*?” Yes, they will not confine their conversation merely to *stated times and places*; but *often*, and *any where*, turn their thoughts *heavenward*. This will greatly influence their minds “through all the changes and chances of this mortal life.” Amidst the din and bustle of secular concerns, the remembrance of something spoken by a beloved brother or sister in the Lord would prove a great blessing. It unites the young together too in a *lasting, spiritual, Christian friendship*, and which, though by death it may be dissolved *here*, will be consummated in eternal bliss at God’s right hand; where the remembrance of having walked together in Christ on earth will heighten and add to the joys of their perfect spirits.

Christians, you will not, you cannot so degrade yourselves, as to choose the *ungodly* for your companions, *their* ways as your delight, nor *their* pastimes for your entertainment: for your souls will delight in the holy company and heavenly conversation of the saints, who know the precious love of Christ, walk in his holy ways, and can, from heartfelt experience, testify of his rich grace and glorious salvation. O! how much comfort—how many spiritual blessings you may derive from this! More and more are yet to come from the presence of Christ, and with the *communion* of saints: yea, blessed be Jesus, a whole eternity is to be spent in this blessed company. We enter upon it now by *faith*; and soon we shall commence it in a realized glorious eternity. “Let us consider one another then, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but *exhorting* one another: and so much the more, as ye see the day approaching.”

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#### PLAIN REASONS FOR BEING A CHRISTIAN.

To be a Christian—in other words, to believe the Christian religion—is, to believe that Moses and the Prophets, Christ and his apostles, were endued with divine authority, that they had a commission from God to act and teach as they did, and that he will verify their declarations concerning future things, and especially those concerning a *future life*, by the event:—in short,



it is, cordially and sincerely to receive the Scriptures as the only rule of our faith and practice, as the foundation of our hopes and fears. On what grounds, then, do you thus believe the Christian religion?

Not because I was born of parents who profess the Christian faith, and who from my earliest infancy have instructed me in its principles and duties. Such reasons might have made me a Mahomedan in Turkey, or a Pagan in Africa or India. Most people indeed, as far as my observation goes, seem to have their religion not so much from choice as from chance; because it happens to be the religion of the country where they are born and educated. But now that I have attained to years of understanding, it is highly proper that I should examine for myself the grounds and reasons of what I have thus been taught to believe. It is manifest to all, who seriously reflect on the powers and propensities of human nature, that we are formed capable of religion, and have an inward consciousness, that we ought to worship some superior being on whom our safety and happiness depend. In fact, when I look into the state of the world, in all places where the Bible, or book accounted sacred by Christians, has not been known, I am convinced that we are incapable of discovering for ourselves a religion that is worthy of God, suited to our wants, and conducive to our true interests. A divine revelation, therefore, is necessary to make known to the human race those important truths. These deficiencies the Bible professes to supply. This collection of writings by different persons, who lived and wrote at different and distant periods, demands and invites examination; and, the more calmly I investigate its pretensions to be a divinely inspired volume, the more firmly I see reason to believe it to be a revelation of the will of God to mankind; for, so far as my inquiries extend, no other book has yet appeared, pretending to be a revelation from heaven, which has been able to stand the test of a fair and rational examination, in the same manner as the Bible has done.

I AM A CHRISTIAN,

Not only because I am convinced that a divine revelation is absolutely necessary to make known to mankind the proper object of their faith and worship, as well as their present duties and future expectations;—but also, because there is such evidence for the genuineness and authenticity of the Bible, as can be produced for no other writings pretending to be revelations from God to man;—because the history contained in the Bible is credible or worthy of being believed;—and because the miracles and prophecies recorded in it, as well as the excellence and sublimity of the doctrine it inculcates, the harmony subsisting between every part, the astonishing and miraculous preservation of the Scriptures, the tendency of the whole to promote the present and eternal happiness of mankind, as evinced by the blessed ef-

fects which are invariably produced by a cordial reception and belief of the Bible,—are all of such a nature as incontestibly prove it to be, indeed, *the inspired Word of God*.

T. H. HORNE.

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### FOREIGN INTELLIGENCE.

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#### LONDON MISSIONARY SOCIETY.

##### *South Africa.*

Letters have recently been received from our esteemed brethren, the Rev. Messrs. Campbell and Philip, dated Cape Town, 18th April, 1819; they were then on the point of departure for the interior. A letter also from Mr. Moffat, a missionary stationed in Namaqua-land, who had lately visited the Damara Country and Lattakoo, has just come to hand. We shall insert interesting extracts from these communications.

Mr. Moffat, it appears, brought with him to Cape Town, three converted natives of Africa—*Africaner*, once the terror of the country—a converted native of the *Damara* country, which is situated far north of the Great Orange River, and a *Bootchuana*, an inhabitant of that country in which Lattakoo is situated.

Messrs. Campbell and Philip in their account of *Africaner*, say—‘*Africaner* is a judicious, excellent Christian; you would have been astonished to have heard the answers that he gave to the questions which were proposed to him! How would the great congregations in London have been filled with admiration of the power and grace of God had they seen and heard the man who some years ago burned our settlement at *Warm Bath*, and who was the terror of South Africa, conversing about the love of Christ, while the tears ran down his cheeks. Could the friends of the Missionary Society see what their labours, under the blessing of God, have effected for this man, they would think all their sacrifices amply repaid.

‘Mr. Moffat assures us that the old man and his four sons are decidedly pious. It must afford great satisfaction to the government here to see a man who had once been such a troublesome enemy, become quite another character.

‘The Caffres have again retreated into their own country. Mr. Ullbricht informs us that the institution at Theopolis has lost 800 head of cattle; none of his people were however killed or wounded. A strong party is going into Caffre-land to make reprisals.

‘A piece of ground in the centre of Cape Town is procured, very suitable for a chapel, if one should be built. Our congregation consists of from 150 to 200 people. Many of the respectable English inhabitants attend.

‘Every thing here is at this time exorbitantly dear; it is said, dearer than in Calcutta.’

*Extract of a Letter from Rev. Mr. Campbell.*

*Cape Town, 16th April, 1819.*

‘I think I was never before placed in a more interesting group than last night, when I beheld in the same room *Africaner*, a *Damara* convert, and a *Boothuana*, from a kraal beyond Lattakoo.

‘*Africaner*, you know, when I was here before, was the Bonaparte of the interior of South Africa. His name carried terror along with it for several hundred miles around his residence—indeed, he was the chief dread of my people when crossing Africa. I think it will please you to read my first conversation with him last night.

‘I asked whether he remembered my coming down the Great River about six years ago? ‘Yes, I do.’ Where did you reside then? ‘On the north side the Great River, about 70 miles higher up than opposite to Pella.’ Did you receive a letter from me? ‘Yes.’ Who brought it to you? ‘Abram, a man from the Griqua country, a friend of mine, who came down the Great River with you, brought it to me.’ Who read the letter to you? ‘Jagher, my brother [now called David] who could read, he read it to me.’ How did you receive what the letter proposed? ‘I was glad of the offer of a missionary; I had long in my heart wished for a teacher.’ Did you write an answer to the letter? ‘Yes, my brother Jagher did, and we sent it by a man to the Griqua country, and from thence it was sent to the colony, to go to you at the Cape.’ What did you write? ‘I desired a missionary to be sent, and that he might be an Englishman.’

‘Did you hear that a wild Bushman had murdered one of my Hottentots? ‘Yes, I heard of it some time after, and that it was done to get your cattle.’ What did you think of the action when you heard of it? ‘I thought it was abominable.’ Why did you think it was abominable? ‘Because I knew your object was good in coming into that country, and I wished to see you.’

‘I then asked *April Job*, the *Damara* convert, when and how he first heard of God? He said, it was long ago, when Berno, a Griqua chief, and some of his people, came into the *Damara* country to shoot elephants; that they often read to him, and some others, out of the Testament, and explained from the book, in their language, about God and Jesus Christ his Son. He always thought that some greater being than he knew of must have raised, or made the great mountains; and he never could think how the sun was kept up; and that he often was afraid lest it should fall down upon him. Did you ever think how a tree grew from a small seed, or how you grew yourself, and how your arms came to be both alike, the same number of fingers at the end of each hand? No, he said, he never thought of such things, they



were too deep for a Damara, they confuse his mind, and make him stupid.

‘Mr. Moffat explained to him how far off England was, from whence the missionaries came—that it was 17 times further than Namaqua-land was from the Cape. Africaner began to explain this to him, by pointing to his fingers, one after another, saying, Once to Namaqua-land and back to the Cape; again to Namaqua-land and back to the Cape; till he came to the 17th finger, when the Damara leaned backward, holding up his eyes and hands towards heaven, saying, ‘It is all too deep for me, I cannot understand it.’ When we told him that Mrs. Philip had left two children behind in that far country, for the sake of the poor people in this, his eyes glistened with tears, and he wept silently for some time.’”

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*Extract of a Letter from Rev. Mr. Philip, dated at Zwollendam, May 17, 1819.*

‘It may not be unnecessary to mention that Africaner never saw a Catechism in his life; and that all his information on theological subjects has been derived from a careful perusal of the Holy Scriptures, and the oral instructions of his teacher. I have in my possession *Africaner’s New Testament*, and you would be delighted to see how it is thumbed and worn by use. Being asked what his views of God were before he enjoyed the benefit of Christian instruction, his reply was, that he never thought any thing at all on these subjects; that he thought upon nothing but his cattle. He admitted that he had heard of a God, but he at the same time stated, that his views of God were so gross, that the name suggested nothing more to his mind than something that might be found in the form of an insect, or on the lid of a snuff-box.

‘To form a proper estimate of the change effected upon Africaner, his former character and circumstances must be taken into consideration. A few years ago this man was the terror of the colony; a 1000 dollars were offered to any man that would shoot him; he burned our missionary station at Warm Bath; and when Mr. Campbell crossed Africa on his former journey, he was more alarmed with the idea of meeting Africaner in his journey, than with all the other dangers to which he was exposed. What a change! The persecutor is turned into the warm friend of missionaries; the savage has laid aside his barbarous habits, and has become docile and gentle as a child; and the man who was formerly the plunderer and terror of the colonists, is now a friend of peace and justice, and is the centre of union and the bond of harmony between the subjects of the British government and the savage tribes with which they are surrounded, and among those tribes themselves. Crossing Africa, along the banks of the Orange River, brother Moffat met with a tribe of bastard

Hottentots, who were removing from their former stations. Being asked why they were changing the place of their abode, they replied, that it was because they understood that Africaner was removing from Namaqua-land. When they were asked why the removal of Africaner, supposing it to be true, should make them change their place of residence; they replied, that if Africaner removed they could not live in that land, for it was his influence that kept all the tribes in peace, and as soon as he was gone they would all go murdering one another. What an important fact! When will statesmen learn that the cheapest defence of nations, and the best security against revolutions and disorders, is the propagation of the pure and uncorrupted faith of Christ, by zealous and holy ministers and missionaries. Had the chiefs of Caffraria enjoyed for many years the benefit of Christian instruction, these people, like Africaner, might have been living in peace, cultivating their fields, and a vast waste of blood and treasure would have been saved to the colony.'

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## DOMESTIC.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*Report of the Prudential Committee.*

(Concluded from p. 543.)

CHOCTAWS.\*

A year ago this mission was just commencing. As then reported, the Rev. Mr. Kingsbury, and Mr. Williams and wife, having taken an affecting leave of Brainerd, had recently arrived in the Choctaw nation, and selected the site for their station; and Mr. Peter Kanouse, and Messrs. John G. Kanouse, and Moses Jewell, with their wives, from New-Jersey and New-York, were on their way to join the mission.

This consecrated spot has since been named Elliot, in affectionate memorial of the venerable "*Apostle of the American Indians.*"

In three or four days after the felling of the first tree, their first house of logs was raised.

On the day after, the brethren, in the midst of their difficulties

\* This nation occupy a territory between the Mississippi and the Tombigbee, partly in the state of Alabama, but mostly in the state of Mississippi; bounded N. and N. E. by that of the Chickasaws. Their number is estimated at about 20,000.

They are a hardy, intrepid, and ingenious race, and have made, within the last 20 years, great advances in agriculture and other arts of civilized life. They raise cotton, and manufacture it into cloth for their ordinary use, and often appear well clad in garments of their own making.

*Worcester's U. S. Gazetteer, 1818.*

and discouragements, had raised the log of their first little cottage, they were cheered with a report, that three or four men were at Natchez, coming to their assistance; and in ten days afterwards, on the 29th of August, the assistants from New-Jersey and New-York arrived at the station "in safety, though much worn down by fatigue."

The arrival of these assistants, and particularly of the females, was subsequently seen to be a reason for more especial gratitude, than was at first apprehended; as in about a week afterwards, Mrs. Williams, before the only female at the station, was seized with a severe fever, by which she was brought near to death.

Mr. Peter Kanouse, whose health for some time before leaving New-Jersey had been feeble, and who suffered much in the passage by water to New Orleans, soon after reaching the station found his health declining; and, becoming in a short time persuaded, that he should not be able to render assistance in the arduous labours of the mission, on the 5th of October, with many painful regrets, left Elliot and returned to his family.

In November, Miss Sarah B. Varnum, and Miss Judith Chase, under the particular care of your committee, and with a respectable company of passengers, were embarked at Salem, for the purpose of joining the mission. They were met at New Orleans by Mr. Kingsbury, whose marriage to Miss Varnum was there solemnized; and by whom they were conducted thence to the station, where they arrived on the first of February. About a fortnight before, Mr. Aries V. Williams, an approved brother of him, who went with Mr. Kingsbury from Brainerd, arrived there as an assistant.

Thus increased and strengthened, the mission was filled with grateful joy.

"We have our trials," says Mr. Kingsbury, in a letter at the time, "but they seem only such as are calculated to keep us humble, and teach us our dependence. And we have so many mercies, that we think no people are so highly favoured as ourselves."

Among the trials alluded to were sicknesses, with which, in greater or less degrees, several members of the mission family, of both sexes, had been visited; various disappointments and difficulties, in regard to procuring provisions and necessary help; and many inconveniences, privations, and hardships, unavoidable in the commencement of such an establishment so far in the wilderness. Meanwhile, however, the work was advancing.

On the last Sabbath in March, after solemn preparation, by fasting and prayer, a church was organized at the mission house; and the dying love of the Lord Jesus was commemorated, in the holy supper.

As yet they were not prepared to commence the school. A school-house, and some other buildings, were wanted; and their hands were not sufficient for the erection of them. The Choctaw



people, however, not aware of the preparations which were requisite, or of the difficulties to be surmounted, became impatient and urgent: and about the middle of April, eight promising children were brought from a distance of 160 miles, to be placed at the school; the parents having been informed, that the mission was in readiness to receive them. It was a trying case. To turn the children away, would not only be a great disappointment to the parents, but make an unfavourable impression upon the nation; and to receive them under circumstances then existing, was a matter of extreme difficulty, and no small risk; especially, as if they were received, others also must be taken. After prayerful deliberation, as the parents seemed willing to have their children disposed of, as circumstances would render necessary, if they might only be left, the brethren decided in favour of receiving them. "We felt it to be our duty," they say, "to keep the children, and open our school; believing that the Lord would continue to provide."

Accordingly, on the 19th of April, the school was commenced with ten Choctaw children.

The next morning, after the opening of the school, Mr. Kingsbury was seized with a severe illness, which at first, was a bilious fever; but, after two or three weeks, changed to a regular intermittent, which continued, with variations, into June. During this period, from April to June, all the members of the mission, male and female, were visited with sickness, in a greater or less degree, and some of them were not slightly ill.

Referring to their sicknesses, the brethren say, "We cannot impute these repeated afflictions to any particular unfavourableness of our situation. That we should be affected by a great change of climate was to be expected, especially considering our many exposures. Nor was the change of climate greater than the change of diet: both must have had considerable effect on our health."

But the Lord was gracious. The lives of them all were precious in his sight; and health has been restored to the mission.

*Foreign Mission School.*—This seminary, so strong in the affections, and so dear to the hearts of Christians, is in a highly gratifying course of advancement.

The present number of pupils is thirty-two. Of this number nine are from distant heathen countries; six from the Sandwich Islands, one from Otaheite, one a Chinese from Malacca, one from Sumatra, seventeen are aboriginal Americans—seven Cherokees, two Choctaws, two Oneidas, two from the Stockbridge tribe, one from Pennsylvania, and one from Canada; and six are young persons of our own country, preparing for the missionary service.\*

\* For a particular account of this interesting school, see *Christian Herald*, Vol. V. p. 600—603.

"It is exceedingly animating," say that Committee, "to see what improvements have already been made by all these Cherokee and Choctaw youths. It is but a little time, since they were in regions of heathen darkness; and but for the interference of Christian beneficence, they had lived and died strangers to the privileges and blessings, which the gospel tenders to a lost world. It would seem that no person, who should examine the youths at the Foreign Mission School, together with the successful efforts at the missionary stations of Brainerd and Elliot, could doubt the utility of persevering exertions, to civilize and christianize the aboriginal Americans."

The Executive Committee proceed to say, "It has been deemed expedient, that the members of the school should be taught the various branches of husbandry. They have accordingly laboured in rotation, under the superintendence of the steward. Their attention, the past season, has been turned chiefly to horticulture. Most of the various kinds of vegetables for culinary use, have been raised in the garden this season.—The pupils have been able to perform the requisite labour in the early and latter part of each day, without encroaching upon the regular hours of study."

"The expenses of the establishment are necessarily considerable; and increase, of course, in proportion to the admissions to the school. The committee cherish the belief, that the exertions and charities of the Christian community, will be commensurate with the increasing expenses. Without their continued beneficence, the dear youth at the school must be abandoned; sent back to the region whence they came, and left to wander through life amid the glooms of pagan darkness. May He, whose are the silver and the gold, impress it indelibly on the mind of every Christian, that **IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.**"

*Funds.*—The donations to the Board within the year past, have been about *thirty-four thousand dollars*, and other sources of income have amounted to *three thousand*. Thus there has been a small advance in the receipts, notwithstanding the pecuniary embarrassments of our country. The expenditures of the Board, within the same period, have somewhat surpassed *forty thousand dollars*, which is about *three thousand* more than the receipts. The sum immediately needed, particularly for the Palestine and Sandwich Island Missions, is much greater than the balance on hand, after deducting from that balance the permanent fund, and those legacies, which, though not expressly assigned to that fund, it seems desirable to keep as a last resort. But the committee do not hesitate to confide in that Christian liberality, which has been hitherto displayed.

Donations have been received from more than *five hundred* associations, of various names; some formed for the general objects of the Board, and others for specific objects. Many of these

associations are new ; but it must be stated also, that many others, previously existing, have not made remittances within the time above mentioned. From a considerable proportion of these, however, aid may still be expected. Others have united with larger auxiliary associations in their vicinity. Contributions made at the monthly concert, have been received from *ninety-four* churches, of which *fifty-nine* made their first remittances during the year past. It is confidently believed, that this source of income will be greatly increased. Nine Masonic Lodges have made donations for the distribution of the Scriptures ; eight of them for the first time within the limits embraced by this Report.

*Conclusion.*—To the Auxiliary Societies and various Associations, formed and acting on the principle of giving permanent aid to the Board ; and to many thousands of individuals, associated and unassociated, who regularly make their weekly, monthly, or yearly offerings,—very grateful acknowledgments are due, for their continued, and, in many instances, increased liberality. They, under Providence, are the support and strength of the Board. Grateful acknowledgments are also due to the churches, congregations, and individuals, from whom occasional contributions, and not a few of them in a high degree liberal, have been received.—And your committee have a lively and elevated pleasure in saying, that in these acknowledgments, our brethren and sisters of the south, and especially of Georgia and South Carolina, are entitled to a distinguished share. Societies and individuals there, have shown a liberality, which it is to be hoped will provoke many in other states and sections of our country to generous emulation.

It is in the spirit, and agreeable to the principles and plan of this Board, which neither in name, in constitution, in system, nor in feeling, is sectional, sectarian, or exclusive, to engage and unite American Christians, in concurrence with the Christians of other countries, in the great work of enlightening the dark places of the earth, and bringing the world under the benign sceptre of its Redeemer and rightful sovereign.—And the multiplying and strengthening of the ties of Christian affection, and the expanding and invigorating of the spirit of Christian fellowship, which must be the effect of union in such a design, must be delightful to every well informed Christian mind, and well pleasing to HIM, whose commandment it is—*that his disciples should love one another.*

The board has now under its direction, and dependent upon its funds, twenty-three MISSIONARIES, and as many ASSISTANTS in the different parts of the work,—sacredly devoted to the service for life ;—with thirty-five FEMALE HELPERS of like spirit. In its mission families and schools it has from two to three thousand heathen children and youth under Christian instruction ; of whom from two to three hundred are also chiefly supported from its funds.



—The numbers are continually increasing; the operations are extending; and the necessary expenditures are multiplying and augmenting. If our nation—if American Christians—have been long under the guilt of *robbing God*; most favourable opportunities are now afforded to them, and most powerful motives are presented,—if not for cancelling their irredeemable arrears,—yet for *bringing their tithes, as they are constantly falling due, into his store house* with punctuality, and in full amount; and making their *free will offerings* with largeness and gladness of heart. It should be the devout prayer and endeavour of every lover of his country, of every friend to the best interests of mankind, that the guilt be not accumulated and aggravated, by neglect of the opportunities and disregard of the motives.

The command, never to be forgotten is—**GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.** By Christians and Christian ministers the command must be fulfilled. —**THE GOSPEL MUST BE SENT—AND PREACHED—TO EVERY NATION AND FAMILY ON EARTH.** This is the duty of Christians: —to render it effectual to the conversion of every nation and family—is not required of them. Let them obediently do *what is required*; and humbly wait on Him, with whom is the residue of the Spirit, to command the blessing. *He will not be slack concerning his promise, as some men count slackness.*

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#### NEW-YORK EVANGELICAL MISSIONARY SOCIETY.

#### *Summary of the third Annual Report presented 1st Dec. 1819.*

Treasurer, ELIPHALET WILLIAMS, Esq. No. 335 Pearl street.

The operations of this Society have been conducted with a zeal which will gain, not only the best wishes and prayers of the pious for its success and more extensive usefulness, but will insure the divine blessing on its exertions to give the Gospel to the poor and build up the waste places of our Zion. During the year ending December 1818, the Society employed twelve Missionaries in the destitute parts of our own city, especially at Corlaer's Hook and in Banker-street; and at the former place, they established "The Seventh Presbyterian Church in the city of New-York," which at the close of that year consisted of more than *forty members*. They also performed Missionary labours in the following places, viz. Wilkesbarre, Kingston and Berwick, in Pennsylvania; Clarence, Le Roy, Gainsville, Covington, Perry, Cayuga Creek Settlement, Bergen, Murray, Ridgeway, Centreville, Warsaw, and West Chester County, in this state; in some parts of Georgia; on the Missouri, on the Wabash, and in the vicinity of Kaskaskia.

The Report states, that the operations of the Society have been considerably more extensive during the past, than in preceding years. The same number of Missionaries were employed by the Society, the aggregate time of whose labours is equal to about eight months each.

Some of them are now settled as pastors of churches which were organized by them, and which consist of persons of whose

conversion they were instrumental while in your service. They have all, as Christian men and as missionaries, shared the fullest confidence and affection of the directors and of those to whom they were sent; and they are entitled by their characters and their exertions to the grateful acknowledgments of the society.

*Corlaer's Hook.*—It was stated in the last Report, that a church had been formed in the vicinity of Corlaer's Hook, in this city, by your missionary, the Rev. Elihu W. Baldwin; and that a house of worship had been erected, the basement story of which was about to be occupied by his congregation. Mr. Baldwin has continued at that station through the past year. He began to preach in the new building in December. Considerable accessions have been made to the congregation and to the church. Besides three services on the Lord's day, and three weekly lectures, Mr. Baldwin has maintained two weekly prayer meetings, and an exercise for catechetical instruction attended by about one hundred children. In a communication dated in March, he says, "I am truly happy to acquaint the Board, that God still continues to this people the refreshing influences of his spirit. There has, indeed, scarcely been a time, since the commencement of my labours here, when we could not point to individuals who were the subjects of religious impressions of the most decided character; and though some whose anxieties are awakened, return to their former state of carelessness, others are brought to submit themselves to the Saviour, and to find deliverance in him. Instances of the latter kind have multiplied of late, and we have reason to believe that the good work is considerably on the increase. The Directors, he adds, will, no doubt, recognize in these facts, the special hand of providence; and they will feel, that in comparison with the eternal salvation of these renewed souls, the labour and expense bestowed upon this field, are of no account. He further adds, that the individuals among them who have professed Christ since his entrance upon that field, retain the ardour and zeal of their first love to an unusual degree; and that no case of apostacy or declension is known to have occurred." By a recent communication, relating his progress since the above date, it appears that, with the exception of a period of severe illness in the summer, his labours have been no less arduous than before. The prosperous state of this mission, and the benefits realized to it from the affection and zeal of the church and congregation, are so well known to the society, that further details, upon this occasion, are unnecessary. The blessing of God has evidently rested upon it from the first. It has richly shared those favours of heavenly grace which alone are worthy to be sought by missionary zeal, and without which human councils and endeavours will be utterly vain.

*West Chester County.*—Reverend Truman Furman and Rev. Peter H. Shaw, *Missionaries.* Mr. Truman, in a letter to the

Board, dated February 26th, says, "I have preached statedly twice on the Sabbath, and once on another day in each week, besides attending, generally, two prayer meetings, and some occasional lectures;—have enlarged the sabbath school, which has been established some time, and has been the means of much good;—have spent much time in teaching from house to house, and in instructing Bible classes. Our meetings are well attended, and sometimes very solemn. A number appear to be seriously impressed, and a few, we trust, have recently passed from death unto life."

Eighteen communicants have been received into the church at West Farms, and have given satisfactory evidence of a good hope in Christ. Twelve or fifteen more are presumed to be subjects of divine and saving impressions. He further states, that—

The number of hearers constantly increases, and the Sabbath is much better observed than formerly. The intemperate and profane have been checked, and some of them effectually reclaimed.—I am happy that, thus far, I have been a witness of what, under God, you have done for this necessitous people.

*Western part of the state of New-York.*—Rev. Messrs. Colton, James H. Mills, Hutchins Taylor, Helman Halsey, Norris Bull, John F. Bliss, Edward Andrews, and Silas Pratt, *Missionaries*. The attention of the Board, during the past, as in the two preceding years, has been chiefly bestowed upon the western section of this state. At the date of the last Report, six of your missionaries were actively employed in that field;—to whom, two have since been added.

In a letter dated January 19th, Mr. Colton says, "The church which I formed in Gainsville, in September last, has experienced a refreshing from above. Of the hopeful subjects of this work of grace, five have been added to the church.—There is at present an awakening at Le Roy, but I cannot yet speak of its results;"—In his next communication, dated June 11th, he thus writes, "Since January I have been pursuing my customary labours at Le Roy as a station, with occasional itinerations to the distance of 20, 30, and 50 miles. I have visited most of the towns in the south part of the county of Genessee, and the town of Pike, in the county of Allegany. The congregation at Le Roy manifest a very uniform tenderness under the preaching of the word, and the administration of the ordinances. The church now consists of 90 members."—In October, Mr. Colton acquainted the Board that the church and congregation of Le Roy, were taking measures to provide for his permanent settlement as their pastor. The Directors indulge the hope, that he will be preserved to the people to whom he has been the instrument of unspeakable blessings; and that he will live to reap still more abundant fruits of his early prayers and exertions. He has been employed



in your service as a missionary two years and six months. His present commission will cease on the 11th December.

The Rev. James H. Mills, continued at Clarence, the station he had occupied a year and a half, till near the last of March, confining his labours, for the most part, to the church and congregation which was organized by him in 1817. He then removed to Pembroke, where a revival of religion had commenced under the preaching of the Rev. Hutchins Taylor. At that place he pursued his labours until the first of July, when his engagements to the society were suspended, and he was called to the pastoral charge of the church in Onondago.

The last report informed the society, that the Rev. Hutchins Taylor, who had been their missionary at Wilkesbarre and Kingston, Pennsylvania, was expected to enter on a mission in the vicinity of Buffalo in this state. He has, accordingly, performed six months missionary service at Pembroke, Cayuga Creek, and the neighbourhood, where his labours have been attended with evident tokens of the divine blessing.

While this work of grace was progressing, Mr. Taylor accepted a call to the pastoral charge of the church in Kingston, Pennsylvania, where his services, as your missionary, had been so signally blessed. Before his departure from Pembroke, he preached occasionally at the adjacent villages of Cayuga Creek, and Williamsville; at both of which places he witnessed very serious attention to the word of God. He assisted at Cayuga Creek at the formation of a missionary society of young men, auxiliary to this institution.

The missionaries employed in the western quarter of this state have been so uniformly laborious and exemplary, and their methods of usefulness have been so nearly alike, that a particular narrative of their proceedings respectively, would involve repetitions, inadmissible in a report.

Mr. Bull appears to have been the instrument of healing divisions, and uniting the people in efforts to promote the cause of religion. "The Sabbath," he remarks in a letter dated May last, "is better observed than it has ever been heretofore. Many individuals who have not been in the habit of attending religious meetings, are now constantly present at Divine services. Our assemblies are much crowded, and the people give good attention. At our last communion four persons were received into the church upon examination: others are expected soon to be admitted to the same privilege. The society is harmonious. They have invited me to settle with them as their pastor, and engaged to raise their subscriptions annually, till they shall amount to an adequate support."

The great necessity of missionary aid in the western part of this state has occasioned, during the year, numerous and pressing applications to the Board, to send forth additional labourers into

the same field. With some of these solicitations the Directors were enabled to comply, but the greater part of them have been declined with deep regret, for want of funds sufficient to extend the operations of the society.

The Rev. J. F. Bliss, of Murray, County of Genessee, thus writes to the Board. "I have laboured in destitute places, on the south, east, and north from Murray, as well as at Sandy Creek, which lies west. I preach statedly five times each week, and frequently seven. In the course of three weeks (in which I devote one full week as your missionary) I preach invariably, seven sermons upon missionary ground, and often more. Each week that I appropriate more particularly to missionary services, I employ chiefly in visiting schools and families, and in preaching lectures as often and in as various places as circumstances will admit. The people generally are very attentive to my ministrations, and very grateful for my services.

I have administered the sacrament at Sweden, where a foundation is laid for the organization of a church and society: also have been repeatedly at Parma, where measures are taken for the establishment of a church.

Mr. Bliss adds an affecting view of the embarrassments and poverty of the people in that vicinity, their absolute inability to support ministers, and their strong claims upon the benevolence of those who are able to contribute any thing to the support of missionaries.

The advices received from Mr. Pratt have been highly satisfactory, and led the Directors to believe that the happiest effects will be realized from his exertions. He has confined himself chiefly to Danesville, Sparta, and Groveland, preaching at those places in regular rotation. In a letter dated July 21st, after a detail of his ministerial labours, he says, "I have been instrumental in establishing a Sunday school in each of the above places—prevailed with the congregation at Groveland to celebrate public worship, when destitute of preaching—received four members into that church—visited the schools at each station, and introduced catechetical instructions into them. Parents have attended to hear the recitations of their children, when addresses and exhortations have been made to them."

"The change is in many respects very considerable. The Lord's day is more regarded—religious meetings are attended with more eagerness and by greater numbers. The Divine word has appeared to sink deep into many hearts—to be accompanied with power, and received with joy."

*(To be concluded in our next.)*

#### CREEK INDIANS.

The Mission Board of the Georgia (Baptist) Association, at a meeting held at Sardis, December 17, 1819, resolved to attempt

the establishment of a mission in the Creek Nation, to commence with a school. They intend, also, if possible, to form a co-operation in this desirable object, with the Ocmulgee Association. The funds of the former, at present, amount to \$703 12. *Mr. Jesse Mercer*, is Secretary of the Association.

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NEW YEAR'S GIFT.

*Extract from the postscript of a Letter from Keene, dated Jan. 3, 1820.*

I send you enclosed, *Twenty Dollars*, a new year's gift from the "Monthly Concert of prayer," in Keene, to the New Hampshire Missionary Society, to constitute their pastor, the Rev. Zedekiah S. Barstow, a life member of the same. They did this, "to provoke others to emulation," hoping that the directors of that society would constitute, at their next meeting, life-members' subscriptions. We hope that you will put an article to this effect in the *Observer*, that more energy may be excited "to build the old waste places" of New-Hampshire. The desolations of this state ought to be repaired, "even in troublous times"—and our "charity ought not to become languid at home."

*Concord, N. H. Observer.*

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NEW-YORK MARINE MISSIONARY SOCIETY.

*Summary of the First Annual Report, presented Nov. 17, 1819.*

Rev. Samuel Nott, Jun. No. 173 Fulton Street, Corresponding Secretary.

This society was instituted in October, 1818, and originated in a design to furnish Seamen, without delay, with the preaching of the Gospel and its ordinances. "The Society for promoting the Gospel among Seamen, in the port of New-York," had not at that time become completely organized, and many difficulties seemed to retard the accomplishment of the plan for erecting a Mariners' Church.

At an early period, the Board came to a mutual understanding with the Port of N. York Society, and agreed to take upon themselves the charge of providing funds for the support of the ministry, while the Port of New-York Society would, for the present, confine itself to providing a place of worship, and erecting a Mariners' Church. At the joint request of the two Societies, the Rev. Ward Stafford, whose exertions as the earliest and steady friend of seamen, pointed him out as the most suitable person for the office, commenced his duties as Minister to the seamen of this port about the middle of December last.

Then it was, by a manifest blessing of the Head of the Church, far exceeding the most sanguine expectations of the friends of the undertaking, that all objections were removed, all hearts encouraged, and all hands strengthened. Nor throughout the whole



of the intervening period, has there occurred one discouraging event. On the other hand, throughout its whole progress, marked by the signal favour of Providence, it has been made manifest, that no people of any class are more easily assembled for the public worship of God than seamen; that none are more attentive when they are assembled; that to none are the scriptures and religious books a more welcome gift; and that none are more apt to be tenderly affected by the preaching of the gospel. In proof of this, need any thing more be said, than that the place of worship provided by the Port of New-York Society, has been uniformly well attended, and at the Sabbath evening service uniformly crowded, till all have become convinced of the necessity of erecting, without delay, a capacious Mariners' Church; that many hundred copies of the scriptures, and many thousands of religious tracts, have been distributed to seamen who have taken the pains to call upon the Minister previously to their going to sea; that more than two hundred have appeared more or less exercised about the concerns of their souls; while, by a few, evidence has been afforded of their becoming, in reality, the disciples of Christ.

Many other interesting particulars are contained in the Report, but we have only room to state, that a Sabbath School is kept in the Mariners' Chapel, No. 37, Cherry Street, for the children of seamen; that a church has been formed, now consisting of 11 members; that the whole amount of money collected in the year, is \$1143, and that the Board very justly express their decided approbation of the talents, piety, zeal, and unwearied exertions of their minister, to promote the eternal interests of seamen. And to add, our most earnest solicitations, that the friends of seamen will come forward, and aid, with their money and their influence, this glorious, this heavenly work!

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#### NEW-YORK BIBLE SOCIETY.

*Summary of the Tenth Annual Report, presented 7th Dec. 1819.*

At the last anniversary meeting of the Society, there were remaining on hand 5 duodecimo English, 539 French, 13 German, 8 Welsh, 43 Dutch Bibles, and 97 Dutch Testaments. Since that time the Board have received 403 duodecimos and 192 octavos. They have distributed 389 duodecimos and 101 octavos.

They have now on hand 19 duodecimo and 91 octavo English Bibles, 500 French, do. 8 Welsh, do. 43 Dutch, do. and 97 Dutch Testaments.

Five hundred and six dollars and ninety cents, have been received from the Ward Bible Associations, and Bibles distributed to them to the amount of four hundred and eight dollars and eighty seven cents.

The Board, impressed with the belief that the means actually in operation were very disproportioned to the wants of those des-

stitute of the Word of Life, and that the most effectual way of *ascertaining*, and *supplying* the wants of the destitute, is to enlist the sympathies, and engage the efforts, of *multitudes* in their behalf; have, during the past year, persevered in their exertions, until Associations have been successively formed in the 1st, 2nd, 3d, 4th, 5th, 6th, 7th, and 10th wards of the city. Several of these Associations are numerous, and they all afford the privilege, even to those who have only the widow's mite to spare, to cast that mite into the treasury of the Lord. And, we trust, through the smiles of heaven upon these institutions, that the period will soon arrive, when not a family shall be found, at least in our city, without the records of divine love. Such institutions are required wherever the Bible is wanted. They are *elementary* in their nature, whatever may be the date of their existence. Whilst they furnish the best resources to those Associations which occupy a higher ground, and bear a more imposing aspect, they are the channels through which the healing fountain is *spread* throughout society. Our National Bible Society is too vast and magnificent in its operations, to attend to the detail of *individual* wants; and even its immediate tributaries must have their dependent associations scattered throughout the community, before the incorruptible seed of the Word is *sown* in every desert corner of our land. These are times of mighty achievement. The dawn of a glorious day appears. He who is the Light of the world, begins to scatter his beams over all nations.

The Board have to record, with deep regret, the loss which they, and which society have sustained, in the death of JOHN E. CALDWELL, Esq. late corresponding secretary of this society, who departed this life on the 9th of March last.

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#### NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

MR. HUBERT VAN WAGENEN, 33 Fulton-street, Treasurer.

The Fifteenth Quarterly meeting of this Society was held on the 21st inst. in the Methodist Church in John-street, Col. RICHARD VARICK, president of the society, in the chair. The meeting was attended by a large number of the friends of the society, who appeared highly pleased with the present encouraging state of the schools.

Reports were read from *thirty* schools under the patronage and superintendence of the society. A zeal in behalf of these excellent schools, of the most animating kind, appeared to pervade the breast of almost every individual engaged in them. From almost all, however, there were complaints of a want of teachers; and it is evident that the benefits of Sunday Schools would be much increased, were more of our citizens disposed to second the efforts of those who have so long and so perseveringly engaged in this invaluable charity.

We hope the public will become more interested in promoting these useful institutions, and we will take this opportunity to mention, that the pay-

ment of *one dollar* a year constitutes a person an annual member of the society, and the payment of *fifteen dollars* at one time, a life member. Subscriptions and donations will be received by the Treasurer, or any member of the Committee.

After the public exercises were concluded, the "*General Committee*" passed a unanimous vote of thanks to the superintendents and teachers, "for their faithful and persevering efforts to instruct the poor and ignorant of our city." To this testimony of gratitude, and "the high sense which the Board entertain of their valuable services," we most cordially unite our own, and our prayers for their success.

We have been favoured with a perusal of the Reports, all of which are more or less interesting, and shall present our readers with the following extracts:—

*School No. 1.*—The accession made to the Church of Christ from the female teachers and scholars, has been such as to afford us much pleasure. That so many of our teachers are now the professed followers of Christ; that those who have not yet assumed that profession, manifest a pleasing attention to eternal things; that the spirit of God appears to be *brooding* upon the hearts of several in the midst of us; all these things we consider as circumstances calling upon us to persevere in this good cause.

*School No. 3.*—A prayer meeting is held one evening in the week, at the house of some one of the parents of our scholars: some few of these attend, but more often it happens that numbers are present at this meeting who attend no other worship. Since the first of October, there have been two deaths in the school, one of whom died of the prevailing fever. During the last quarter, we have parted with two superintendents. One of these left us to superintend the school in Bancker-street, the other to commence a course of studies preparatory to the ministry.

*School No. 5.*—During the last summer we thought it advisable, if ways and means could be provided, to procure for the use of the school, a library. Consequently a Committee for this purpose was appointed, with instructions, in the first place, to solicit donations, and without much difficulty a sum adequate for the object was raised. They were then instructed to purchase a library, which should be adapted to the capacities and understandings of the youth, and about 200 volumes were obtained.

*School Nos. 9 & 14.*—That since their last report, they trust and fully believe, a lad of about 15 years of age has been made a subject of the grace of God.

*School No. 10.*—It is a pleasing fact, that among the teachers, in the three \*schools attached to our Church and connected with this union, are still to be found some who were the founders of our school four years since; and connected with this subject it may not be unimportant to state, that amongst our *best* scholars, may yet be recognized some of our *earliest* pupils.

\* For the use of these and the two female schools, there is a library of about 250 volumes.



Our school is well attended, we are amply supplied with teachers, and the utmost harmony prevails in every department. The scholars have generally been punctual in their attendance, and evince an improvement in behaviour, and discover a tractability of disposition highly flattering to the attention of their teachers, and encouraging to their superintendent.

The weekly association of teachers for prayer and religious improvement, is still maintained; but in consequence of many of the congregation of St. George's church, and others, desiring to participate in the privilege of attending it, it has been changed to a stated lecture on Friday evening, when our pastor always officiates. It forms an important feature in our Sunday school exercises, and we trust has been attended with signal blessings to the teachers and others who meet with us.

One teacher says in his report "I have adopted the plan of visiting two scholars (and no more) in each week, taking them in rotation, as well attendants as absentees, and do not hesitate to recommend the same to every teacher, as the best mode I have ever practised, and from which much satisfaction is derived to scholars, parents, and teachers; in this way I have visited all my scholars twice in seven weeks."

*School No. 15.*—Since our last report, a coloured man 73 years of age, who has been with us since the commencement of the school, and had been brought from the alphabet to reading, has finished his course, and we have reason to trust, has entered the mansions of bliss prepared for those that love the Lord Jesus.

*School No. 17.*—By the liberality of the congregation of St. Stephen's Church, we have been enabled to keep together the poorer class of children belonging to our school, who would otherwise (contrary to their inclinations) have been obliged to discontinue at the commencement of the present inclement season. Labouring under a very heavy rent, and to all appearances a hard winter before us, we implored the assistance of our generous friends, nor did we ask in vain. In many places, where we expected but a few shillings would have been given, dollars were presented; by which we have been enabled to defray our expenses, and supply the indigent children belonging to our school with the most necessary articles of clothing, and had it not been for their generosity, our school (now in a flourishing condition) must have, ere this, become extinct.

*School, No. 19.*—I am sorry to add, we were under the painful necessity of expelling a scholar on the 2d instant, for bad behaviour, believing that the good of the school absolutely required it. He was dismissed in a public and formal manner in the morning, and a letter was sent to him in the afternoon, expostulating with him on the impropriety and sinfulness of his conduct, and exhorting him to repentance, in it was enclosed "The history of Richard and James," so applicable to his case, and we fondly

hope it has had a good effect. He has since returned to the school, and after solemn promises of amendment, publicly made to the school, he was again admitted to his former standing.

*School No. 27.*—The general good behaviour; serious attention to religious instructions; and the zeal which has for some weeks past been manifested by some of the children in committing chapters of Scripture, and Scripture proofs, to memory, has served as a stimulus to activity and perseverance, in this labour of love, on the part of the superintendents and teachers. Several of the boys have expressed a desire to obtain an interest in a crucified Saviour; and one young woman attached to the female department, has lately been enabled to rejoice in a sin pardoning God.

*School No. 28.*—A great attention to Divine things has been manifested by the pupils of this school, a particular account of which is contained in the Report, but it is too long for our limits.

From 13 to 15 boys, and perhaps a larger number of girls, professed to have become partakers of the great salvation, and many of them continue to witness the truth of their profession, and evidence to us, as well as to their friends and acquaintances, by their correct deportment, that a saving change has taken place in their hearts.

It happens that strangers frequently come in of an afternoon—many from curiosity—we have witnessed some of the young and gay who at first regarded these things as delusions, and laughed at them as folly, have their laughter turned to tears; and it might be said, that while these dear children were simply telling how, that though young, they felt they were great sinners, yet God, who is rich in goodness, had mercy on them for his Son's sake, and that he was willing to receive all who come to him. While they were thus speaking in the sincerity of their hearts, and with weeping eyes, "those who came to mock, remained to pray."

*School No. 24.*—The *white male adults* originally taught by our committee, have entirely discontinued their attendance, and we would most respectfully suggest to the general committee the propriety of establishing a committee upon a liberal and more permanent basis, under the immediate patronage of the society, and not attached to any congregation, by which a more general interest would be engendered and far greater facility afforded for the acquisition of teachers as well as scholars. We hope to be excused when we say that this subject demands more particularly the attention of our senior brethren.

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*American Education Society.*—The treasurer acknowledges the receipt of dolls. 659 30 donations to that institution for the month of November, including dolls. 200 from the Liberty co. (Geo.) Female Cent Society. He also acknowledges the receipt of dolls. 221 30, and several articles of clothing, donations for December, 1819. The Norfolk co. (N. H.) Auxiliary Education Society has received dolls. 3,011 47 to June, 1819; and paid dolls. 2421 37 to the American Education Society.

OBITUARY.

Died, on the 2d December last, on his passage to St. Croix, whither he was going for the benefit of his health, the Rev. JAMES WALLIS EASTBURN, A. M. eldest son of Mr. James Eastburn, and late minister of St. George's, Accomac, Virginia, aged 22 years.

This devoted servant of Christ received his education at Columbia College, where his superior talents, amiable disposition, and pleasing deportment gained the esteem and affection of all his associates. Having passed through that institution with honour and distinction, he received the degree of A. B. in 1816; and that of A. M. in 1819.

After devoting the usual time to the study of divinity, under the care of the Right Rev. Bishop Griswold at Bristol, R. I. he was ordained on the 26th of October, 1818, and in December following commenced his ministerial labours in Accomac.

The Rev. Dr. Milnor preached a funeral sermon on Sabbath evening, the 23d inst. to a large congregation, from the appropriate text "For to me to live is Christ, and to die is gain." Phil. i. 21. On this occasion, the mingled tears of relatives and friends bore an interesting testimony to the love in which his memory is held.

A memoir of his life may be expected in a future number.

On the 31st of December last, the remains of the Rev. Henry Kollock, D. D. late of Savannah, Georgia, were consigned to its mother earth!

The funeral was attended by the most numerous and respectable procession, which was ever, perhaps, witnessed in that city on a similar occasion. This last testimony of respect to a great and good man was confined to no particular denomination of citizens—all were animated with a common sentiment of affectionate veneration for the memory of the deceased. During the whole day, business was suspended—all the stores in that commercial place were closed, and almost all appeared to feel the loss they had sustained, and to join their individual tears to his city's sorrow.

A funeral sermon, calculated to impress the mind with the utmost solemnity, was delivered on the occasion, by the Rev. Mr. Capers, from the following words:—*The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.*

Died, at Acworth, N. H. Jan. 2, (Sabbath noon) deacon<sup>r</sup> Jonathan Silsby, aged 70. He was returning from the Lord's table, where he had just served and partaken, to the house of the minister, and carrying, with three of his brethren, the furniture of the table. When he had arrived within three yards of the door of the house, he said, "I am almost tired out," and instantly fell, and expired without a groan. He had, for twenty years,



been an exemplary and faithful officer in the church—was the decided and uniform friend of religion—and so far as his influence extended, was ever ready to promote the welfare of the Redeemer's kingdom. He literally died in the service of that Divine Master he loved so much; and we trust is now reaping the rewards of the faithful and just.

MR. EDITOR—By inserting the following lines in the *Christian Herald*,  
you will oblige  
A SUBSCRIBER.

### THE DAY OF JUDGMENT.

I heard the last dread trumpet sound,  
I saw the face of Death,  
Whirlwind and tempest rock'd the ground,  
Dominion trembled all around—  
The hills forsook their rooted bed,  
The bursting graves gave up their dead,  
Hell to its furthest confines fled—  
The troubled deep uprear'd his waves  
From their profoundest lair,  
And Nature groan'd through all her caves  
In horrible despair.

The sun was veil'd in night,  
The moon dissolv'd in blood,  
Swift from their spheres the stars were hurl'd,  
Destructive, down the shaking world,  
And quench'd in ocean's raging flood.

The affrighted heavens backward roll,  
And glory bursts from pole to pole—  
He comes! he comes! his awful form,  
Sublime, in thunder, on the storm,  
With all the hierarch of light,  
Bursting on the world of night—  
When suddenly the whole was still:  
Silence knelt on every hill,  
And pausing Nature ceas'd to nod,  
Palsied to behold her God.

No friendly power interposed  
To save from endless wo—  
When o'er my head thick darkness clos'd,  
And horrid light a gulf disclos'd,  
And waves of penal fire below:  
I shriek'd—I gasp'd for breath—  
I drank the chilling dew of death—  
Dark horror froze my fainting soul—  
My curdled blood forgot to stream—  
I sprang, convulsive, from my couch—  
I woke—it was a dream.

W. L. M.